THE SIMPLICTY OF ISLAM
BY ISLAMIC RESEARCH ORGANISATION (ESTCOURT)

A Muslim does not have to rely on external appendages to practise his Deen.

Unlike followers of other **Faiths** where it is incumbent for a Priest **or Pundit to be** present in order to fulfill their religious invocations, in Islam even a layman is permitted to lead prayers as long as he is familiar with the proceedings and complies with proper physical requirements eg. **modest** dressing, ritual cleanliness, beard etc. A Muslim has no need for material **support** to **conduct** his **prayers**.

A Sun-Worshipper will be helpless (and frozen) without the sun. Likewise, a **Moon-Worshipper**, without the moon will lose his **balance and could** become lunatic (looney). Similarly the Fire-Worshipper becomes cold and cannot **continue** praying without fire. Those who require foodstuff such as fruit etc. as ritual offerings will suffer **a** severe setback if for any reason the food is **unavailable. (Attending** this last **type of** prayer-session will depend on food. Remove the food and see who comes!)

For a Muslim all such **restraining materials** and restrictions are **taboo.** Islam being a Universal Deen for all times and generations is not **chained** to such **limitations.**

In fact, even the Aasa (the staff held by the Khaatib on **Jumma)** is **not** compulsory but OPTIONAL! Obviously it would be foolish to postpone or abandon a sermon only because an aasa or staff is not available for some **reason.**

It can be noticed that Islam **attaches importance** to NATURAL rules (such as **ablutions, direction**, times, keeping of beards etc.) which can **be** adhered to without difficulty by **anyone** and anywhere. People who reverse the **natural** process and **desregard** essential rules (like **beard-**keeping for instance) and **instead endeavour** to **make** compulsory the optional practices (such as the **holding** of an **Aasa) are** sadly mistaken and in grievous error and are really **imposing** unnecessary restrictions and making MOUNTAINS out of **molehills.**

It is clearly recorded in **MAJMA'A** UL BEHAR (Vol. ii 224) that whilst it is permissible to grasp the staff for **support** during Khutba, to **reproach** one who does not take its **support** is **abominable** (MAKRUH); and **to** overrate a **praiseworthy (MUSTAHAB)** act is also **abominable.**

The MAJALIS-AL ABRAR says: "If a work is done in conformity to the **invitation** of the worldly people for the sake of custom and usage or to save oneself from the people's **reproach**, it is HYPOCRISY and hypocrisy in devotion is unlawful (HARAAM) (pp. 19 and 141)

IT IS AN UNANIMOUS AND ACKNOWLEDGED PRINCIPLE OF JURISPRUDENCE (FIQH) THAT IF A PRAISEWORTHY (MUSTAHAB) ACT IS CARRIED BEYOND ITS LIMIT, IT BECOMES ABOMINABLE (**Majma** ul Behar - Vol. ii, Page 249)

For the **layman** it would do well to **remember**:

" When KNOWLEDGE comes knocking at your door, do not fly out of the window.. "

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CHARITY FETCHES GREATER REWARD

Hazrat Abu **Hurairah** R.A. narrates that a person asked the Apostle of Allah: "**What** charity brings in greater **reward?**" The Prophet **(sallallahu** alayhi **wasallam)** replied: "**The** position of greater reward is that **you practise charity** when you are in good health and the love for wealth **and** eagerness to store it up is powerful within you, and in the **circumstances** that (by **spending** in the way of Allah) there is the fear of poverty for you and the desire to be rich is strong in your heart. (To spend one's **wealth**, in these **conditions**, for the **propitiation** of the Lord is a proof of **true devotion)**. And let it not be that you keep on procrastinating till the **hour** of death arrives and life gets drawn **to** the throat, and, then, you begin **to** give **instructions about** your wealth that so much of it should be given **to** so-**and**-so and so much **to** so-**and**-so when, now, in any case, it will **pass** from your hands to the hands of so-and-so (i.e., the, **descendants**)."

— Bukhari and **Muslim**

Commentary: A **common** weakness with the people is that they are stingy in **spending** for the sake of Allah as long as they are strong and healthy and **death** is not staring them in the **face**. **The Devil** sows the fear in **their hearts** that if they gave away in the path of Allah their wealth would decrease and they would become poor. Hence, they prefer to remain tight-fisted, But when death begins to knock at the door, they think of charity. The **Prophet** (sallallahu alayhi wasallam) in the above **saying**, **has disapproved** of this attitude. In the sight of Allah that charity is **commendable** and worthy of **acceptance** which is practised when **a person** is young and in good health and his own future lies ahead **of** him. He has **problems** to tackle and responsibilities to shoulder **and** yet spends freely in the path of Allah, believing whole-heartedly in His Word.

ISLAMIC EDUCATION

by Mufti Afzal Hoosen Elias

All praise is due to Allah, abundant Durood upon Rasulullah (sallallahu alayhi wasallam) and Blessings on the Sahabah R.A.

Allah says:-

"Certainly you have in the Rasul of Allah a beautiful pattern (of conduct), for him who hopes in Allah and in the Last day and remembers Allah much.

(Q. 33:21)"

We are informed that there is a pattern of conduct in Rasulullah (sallallahu alayhi wasallam) for THOSE who have 3 qualities viz.

a. who hope to return to Allah;
b. who believe in the Last Day;
c. who make the 'zikr' of Allah in abundance.

Concerning the development of the above qualities Rasulullah (sallallahu alayhi wasallam) has mentioned various methods one of which is **"Learn the compulsory Doctrines and the Quran and teach (them) to the people, for I am a mortal."**

Tirmizi - Mishkat

A good method in complying with the above is the establishment of Madaaris which are fountains of Islamic knowledge ('ILM') Basically Ilm (Islamic Knowledge) has the chief object of cultivating the fear of Allah so that the Pleasure of Allah may be gained. Rasulullah (sallallahu alaiyhi wasallam) has said:

"Imaan sustains a position hidden between fear and hope. "(Fear of Allah leads a person to Jannat)."

Ilm can be divided into 3 sections:
a. Beliefs;
b. Islamic Practices;
c. Dealings with people in general.

Rather unfortunately, most of the syllabi of Primary Madaaris throughout South Africa whilst laying adequate stress upon (b) (Islamic Practices) tend to ignore or neglect items (a) and (c) (Beliefs and Dealings with people). Failure to emphasise upon (a) (Beliefs) promotes ideologies of kufr, shirk and bid'ah, and neglecting (c) (the Dealings with people) leads the society into a social turmoil where neighbours become an-

tagonistic towards each other and social evils (such as inter-mingling of sexes, dancing, adultery, fornication, gambling etc.) permeate the community. Ilm is Nur (light); ignorance is darkness. Stress and effort on Ilm will dispel darkness and for this the teacher in the Madressa plays a role of utmost importance. Rasulullah (sallallahu alayhi wasallam) has said: **"I have been sent as a teacher." (Mishkaat P. 36) Biologically, teachers are divided into MALE and FEMALE whilst technically they may be QUALIFIED or UNQUALIFIED and further either AUTHENTIC or NON-AUTHENTIC, regarding which Ibn Sirin R.A. reported:**

"This learning (of Quran and Hadis) is Deen. So watch from whom you receive your Deen." (Muslim, Mishkaat P. 37)

From the above we deduce that we should be extremely cautious and particular about the one from whom we receive our knowledge. The condition and conduct of the teacher must be well observed and utmost caution should be exercised to prevent receiving Ilm from especially the Ahle-Bidat (Mazhare Haq Vol. 1, P. 105)

Creating a sublime duty towards laying the foundation of the Muslim Ummah, the teacher becomes the "Muallim Khair" in the eyes of the Shariat. Therefore he has to possess at least 3 qualities;

(a). to **UNDERSTAND** the child – Child Psychology – learnt even through experience;

(b) the ability to **IMPART** his knowledge - his teaching methodology should be sound and easily understandable;
(c) **Practically** (the most important) without which the teacher will be jeopardising the pupil's Imaan: for **AMAL** (action) is the **NUR** (light and proof) of Ilm. Unfortunately this last aspect is presently deficient in many centres.

Hazrat Sufyan R.A. reported that Hazrat Omar-al-Khattab R.A. asked Kaas: "Who are the masters of Ilm" He replied. "Those who act up to what they teach." He enquired: "What is that which removes learning from the heart of the learned? "He replied. "Greed" (of wealth, fame, Glory, power, position, status) Mazhare Haq Vol. 1 P. 104).

(DARIMI - MISHKAAT P. 37)

Ustaads may well be deluded into thinking that they are doing a "good job" whilst failing miserably therein through subtle evils such as joking excessively and un-Islamically participating in irrelevant banter; and **WORST** of all: practising very little of what they impart and thereby

transmitting incorrect beliefs and ideas to pupils who later become **in-competent** leaders of society. About such leaders is **recorded**:

"INCOMPETENT LEADERS (IN EVERY FIELD: SPIRITUAL, SOCIAL AND POLITICAL): WHEN SUCH UNQUALIFIED LEADERS WILL BE QUESTIONED AND IN RESPONSE TO THE QUESTIONS THEY WILL GIVE FATWAAS (DECISIONS), THEY WILL ERR AND LEAD OTHERS TO'ERROR."

(Mishkaat)

Hazrat Ibn Abbas R.A. **has reported** that Rasulullah (sallallahu **alayhi wasallam)** had said **that**:

"THERE ARE TWO CLASSES OF MY FOLLOWERS; WHEN THEY ARE GOOD, PEOPLE ARE GOOD, AND WHEN THEY ARE BAD, PEOPLE ARE BAD - THE RULERS AND THEOLOGIANS."

(Abu Nayeem - **Mishkaat)**

In view of the **foregoing** we should be grateful **to** those who are **ever** ready **to** take heed from the Quraan and Hadith and engage **competent teachers** to project true Islamic **practices**. May Allah **Paak** guide us all

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